THE INQUIRER
INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842
REGISTERED AS A NEWSPAPER
No. 5873
Saturday, January 29, 1955
Price Threepence

THE RELIGIOUS SITUATION

IT is confused ! We shall try to clear it up, but first of all let us indicate some of the confusion.

Nearly every child in the United Kingdom receives a religious education, which for the most part is called Christian, up to the age of fifteen or sixteen. After that only ten per cent of them appear to take any interest at all in organized religion. Why?

Certain newspapers recently got worked up about a humanist broadcast by a certain lady, Mrs. Knight. It was regarded as an attack on religion. How many of the staff of those newspapers care two hoots about religion, or at least the kind of thing they were supposed to be defending? Must one turn in disgust from a newspaper stunt far more anti-religious, if it was a stunt, than anything Mrs. Knight ever dreamed about, or was there really something in it?

Much of what Mrs. Knight had to say can be heard, in different forms, quite frequently on the Third Programme of the B.B.C. Are there then two groups in the community, one which can be allowed to think, and the other which must be "protected"? And if this is the assumption what can be thought about the kind of religion which makes it?

Religion Elsewhere

Other questions may be added.

In America it has been computed that about fifty per cent of the population attend church. This apparently is something new. Some American ministers are getting troubled about it. They are troubled about, for instance, certain activities, details of which we quote from a sermon by an American Unitarian minister.

"A rhapsodic inquiry greets us from the TV screen and the radio. 'Have you talked with the man upstairs? God is the friendly neighbour who dwells in the apartment just above you. Call on Him at any time, especially if you are feeling a little blue. He does not get upset over your faults. He understands. We have been assured by a no less theologian than Jane Russell that the Lord is a 'livin' doll, a right nice guy'.' Thus is the citizenry guided to divine chumminess. In this cult religion verges on entertainment. . . .

"Thus 'gospel boogy' replete with master of ceremonies, gospel quartets, pepcorn and soda pop is able to play to jam-packed audiences in many cities."

The Unitarian minister who quotes this does not think this to be religion. He is also troubled about the fact that "Religion seems to have become the vogue in America. It is stylish to go to church." And he even asks questions of the fact that American ministers have "become spotlighted, as they have not for many generations, as leaders of American thought."
So, in the United States, where far more people attend church than in Britain, there are quite a number of people who ask questions of it and do not regard it as religion at all.

An Answer

Are there any answers? One at least can be offered.

Christianity began with a Crucifixion and a dozen or so frightened men. The founders were very usual men. They quarrelled, even the best of them, had ambitions and competing local loyalties. They had divided opinions upon what they ought to teach and how they ought to teach it. There was not the slightest possibility of their being recognized by the "authorities" save in derision. They were held together by one thing. They believed they had communion with certain truths, and all this world lay in judgment under them. This thing which they held in common was so compulsive that it overcame every difficulty of their ordinary natures. Through it they founded a religion.

This religion was established by small groups of ordinary people. They could not have had the slightest notion that they were "influencing history" or "moving the world." Small groups of slaves, or unwashed people, as probably most of them were, meeting in catacombs (not pleasant places to meet in) and hidden places, with the great temples and places of worship of the traditional religion rising up in splendour and beauty around them could not have believed that one day even more magnificent temples would be raised upon what would be called their religion. There was no mystery about what they believed. There never is any mystery about foundation beliefs. The slaves were simply told that "God loves you."

It Was True

It was something new. In fact it was a discovery. And on the face of it what nonsense it was. How could God love men destined to every evil that nature and society could press upon them? Their own state was simply derisory of any love of God. The "scientific humanists" of those days—and there were some about, there always are—made rubbish of the belief. The "humanists" who were not quite so scientific walked about with bowed heads and enduring smiles and discussed the problem of suffering and the existence of evil. A very sensible discussion. Yet the slaves simply found what they believed was true. God did love them, and what could any power in earth or out of it do about that? The slaves became free men, or potentially free men in the social sense. No wonder they met together to live with their own truths, shunned the traditions which told them they were wrong, left their "intellectuals" to deal with the humanists, and were prepared cheerfully to die for the one fact that gave them life, that "God loved them."

There never is any mystery about religion. It is practised to-day by a few people. The practice, it is generally conceded, has always been confined to the few. There are not many Albert Schweitzers about, although probably more like him, without his supreme genius than is generally realized. It is improbable that a couple of "humanist" broadcasts, or the newspaper stunts or interest or whatever else it must be called, or the protests from the quarters where they must be expected, will ever touch them. Religion is being founded now and maintained as it always was, by the religious. This is not platitudinous; it lies at the centre of the religious situation, and is the answer to the confusion.

REVERENCE FOR PERSONALITY AND "SCIENTIFIC HUMANISM"

By R. W. Wilde

TWO recent broadcasts by Mrs. Margaret Knight have led to a deluge of letters in the press, a few of them commendatory, but most of them couched in terms of angry protest that such views as Mrs. Knight's should be allowed the privilege of broadcast publicity at all. And the very old argument has been resurrected that, without religion, men would revert to bestiality and unrestricted vice.

I suppose a critic of a certain sort might retort that men have at times come perilously near such degradation even *with* the aid of religion. An ostensibly Christian Europe has, within a single generation, indulged in two vast wars: the weapons of destruction bestowed by science upon a war-minded civilization grow ever more terrible and massive; and now, over all, hangs the threat of atomic fission enlisted in the service of humanity's pugnacious instinct. It is permissible to wonder if things could be much worse than at times they are, even if, as Mrs. Knight desires, religion were abandoned and only ethics allowed the field.

★

A recent writer in the Hibbert Journal, Mr. John Wren-Lewis, reflecting on the oecumenical conference at Evanston, finds himself doubting "whether Church or Chapel membership ever meant much in terms of real Christian redemption or incorporation into the Body of Christ during the last half-century." He thinks the clergy and the theologians are Maginot-Line minded, anxious only to preserve established traditions and ancient dogmas, and are quite unalive to the real signs of the times or the real need of humanity to-day. And he has nothing but scorn for the attempts (such as Mr. C. S. Lewis's) to reinstate religion by means of a crude supernaturalism and a resort to the fantastically miraculous. Yet Mr. Wren-Lewis is not a materialist; he is not even, he says, a Modernist. His real grumble would seem to be that the clergy are trying to induce a belief in a supernatural order *which is divorced from ordinary experience*. What he wants to see is a supernaturalism that is rooted in the commonplace; and he quotes with approval Professor H. H. Farmer's dictum that "the supernatural is the personal."

★

The western world has been been celebrating the eightieth birthday of Albert Schweitzer. Even those who do not share Schweitzer's religious convictions recognize in him the element of genuine greatness. He is the prototype of the modern saint, of the new kind of sainthood that William James envisaged and desired in his "Varieties of Religious Experience." Such saintliness is concerned only in a very partial degree with orisons and oratory; its temple is the worship and the hospital as much as the sanctuary; its sacraments are loving human service and dependability of character.

For Lamboréné is more than a hospital. It is, as Schweitzer himself puts it, a society of friends. "I am an educator as well as a doctor," he says. He teaches as well as heals. His philosophy is rooted in Personalism. Its ruling tenet is "Reverence for Life."

This philosophy Schweitzer carries out into every detail of his busy, active, energetic career. At home (as he would put it) in Lamboréné, or in Europe for one of his recurrent visits, he keeps an ever-open door. Nobody to him is unimportant. He can always, says one of his biographers, be interrupted. "I live by communication," he says of himself, "and would not have it otherwise." He has a vigour, at once emphatic and tender; a delightful and whimsical humour; and a capacity for steady and respectful attention that always invites his interlocutors to give the best of themselves. No wonder that black men, so long disparaged, deprived, and exploited by so-called Christian people, adore him, and speak of him lovingly as "le grand docteur," the big healer.

★

Schweitzer's dedicated living springs, of course, from deep and commanding, although Liberal, religious convictions. His estimate of his fellow-men derives from his persuasion that all alike are sons and daughters of God. Life itself is a mysterious gift that only God can give; to it man must render his homage and his reverence.

Could living such as this, the new term and dimension of saintliness, be created and maintained if all religious convictions should utterly disappear? That, essentially, is the question posed by Mrs. Knight's broadcast talks. She herself believes that it could. In more technical terms, she sees Ethics as self-sufficing, and self-explanatory. They need no theology either to inspire or to sustain them. We can, argues Mrs. Knight, live the good life, behave humanely and lovingly towards our fellow-creatures, even though no Deity rules in the heavens and no Over-Personality sits enthroned on high.

Is Mrs. Knight right in this contention? Frankly, I think we must say we do not know. History affords us no sufficient evidence. It is, I think, an indubitable historical fact that most of the devoted service this world has seen has been the outflow of religious faith. Whether the service could survive the decease of the religion is a matter that each must consider for himself.

★

Ethics apart, I fel that Scientific Humanism, such as expounded by Mrs. Knight, is a very inadequate substitute for the long centuries of philosophy and theology. We *may* be able to live well without recourse to anything other than a this-worldly practicality. But I am convinced that we cannot make sense of the universe, or even of human existence, without resort to transcendent factors. The world, in other words, is not self-explanatory; desirable as the good life may be, it is not the whole answer to the questions that beat at the doorways of the human mind and heart. Religion comes in, in part, to make sense of life. Faith tries to interpret the universe *as* a universe. To halt one's thinking half-way, and to say that nothing matters save right relationships between man and man, is, I think, a strange perversity of thought, and a position that a naturally eager and inquiring mind will find it hard to accept. Technically again, Ethics is no adequate substitute for Philosophy and Theology.

COMMENT

Unitarian Publicity and the B.B.C.

ONCE again the argument goes on as to why it is that broadcast Unitarian services so very rarely appear to the outsider as such. For my part, I cannot see how we can fairly expect the broadcasting authorities to emphasize the fact, when by our own policy we fail to do the same ourselves. The trouble is that so often we seem to have perverted ideas of tradition. We often repudiate tradition in our beliefs and practices, even where a little less zeal might be fitter; and at the same time, in anything that might enlighten outsiders we refuse to budge or to bow to the changed circumstances.

We call our chapels Presbyterian chapels, we give them the names of the streets in which they are situated, we give them nondescript names such as "The Old Meeting House" and the like; and now we complain that the B.B.C. in its publications does not for the particular occasion add the word "Unitarian." The same thing applies to such an institution as Manchester College, Oxford.

The Unitarians who run it affirm proudly that it is not a Unitarian institution. One gets a sufficient answer when one asks what theological students have been trained there who are not members of the Unitarian or some kindred body. I remember the late Principal Weatherall saying to me about twenty years ago that two Anglican modernist youths wished to attend Manchester College to train for the Anglican ministry, but that he had advised them not to come as they would henceforth be marked men in their own Church; and, of course, he was right both in statement and policy.

Another instance of lack of Unitarian publicity occurred in the two broadcasts that celebrated the recent eightieth birthday of Dr. Albert Schweitzer, who is so much a Unitarian that he has recently joined up with a Unitarian body in Germany. In spite of that, there was not, so far as I am aware, a suggestion that he was a Unitarian. If he had been a Quaker, the fact would have been trumpted abroad as from a house-top, and if we came away with nothing else, we would have understood that we had been listening to a laudation of a Quaker. I am not blaming the Quakers, but what is wrong with us?

Morals and Scientific Humanism

Unitarians in particular will be intensely interested in the discussion that centres around Mrs. Margaret Knight and her broadcast talks on "Morals without Religion." With much of what she said we would certainly have agreed, although we would have regarded her position as inadequate to support the weight of ethics. To me and most other Unitarians, the very fact of goodness implies a religious point of view, although that is very far from saying that great numbers of good men and women do not find in the plea of Mrs. Knight in those talks a sufficient ground for unselfish conduct and all the unique phenomena of the good life. I only wish that I could compare myself with some I know who find their inspiration in just those very facts to which Mrs. Knight appealed.

For me the real importance of the "talks" is that it seems to mark the end of that monopoly of discussion on religious and ethical problems *for the people* that the orthodox Church has claimed and up till now has been accorded. The *Observer* has pointed out that although for some purposes Britain remains a Christian country, yet it now probably contains more non-Christians than Christians, and responsible speakers for a non-Christian approach to current problems, including moral problems, should be heard. That is well said, but we must not expect that the people who have benefited from a monopoly, should rejoice when it is broken down.

The Promise of Youth

There is no doubt that we Unitarians sometimes tend to be a bit distressed at the weak condition of some of our older congregations that once occupied a position of great influence in their communities. Individual instances of decline is so marked that we fail to see on the other side of the balance facts that are really encouraging. We must all, I think, have been impressed by the renewed vigour shown in the youth work in many of our congregations. Such a revival of effectiveness must, of course, depend on more individuals than one, but I rather think that a great deal of the inspiration has come from the Assistant Secretary of the General Assembly. We are grateful to him, and trust that he will have the support of every Unitarian.

While on this subject, I should like to mention a matter that caused me a little uneasiness in connection with youth meetings. I noticed one occasion that the church vestry, or some other church room, was used as a sleeping place. I see nothing inherently objectionable in this fact, but the fact remains that, so far as I am aware, the question is sometimes asked by insurance societies in the proposal for insurance, whether the building is used for sleeping purposes. If the building in question is a chapel and such a question was asked, the chapel authorities would almost certainly answer it in the negative. Insurance policies have before to-day been invalidated by wrong answers to questions that are asked, even though the matter had no bearing on a fire that actually occurred. I hope that this matter will be looked into before a practice is made of using church premises for "putting up" delegates to meetings.

"God saw everything—it was very good"

A few days ago our papers contained an announcement that to my mind contains a prophecy and a foretaste of what Jewish influence will become in the, at present, hostile countries of the Middle East. I mean the announcement that a contract has been signed with the Israeli contractors for construction work in Turkey, running into millions of pounds. What an amazing race the Jewish race really is! When the Zionists first settled in Palestine, it seemed pitifully barren; to-day it is probably more a land of milk and honey than it was in the distant and rosy days of King David. The colonization of waste land in Israel has set an example to modern states of how to subdue the wilderness; and now the commercial ability of its people is finding an outlet in commercial activities, to which the adjoining Arab states, some of them with great wealth derived from oil, can show no equal. Here is a fact that commands attention.

What is the secret of this amazing persistence of the Jewish race in spite of bitter suppression by Egyptians, Assyrians, Persians, Greeks, Romans, Moslems and Christians? Whence comes this extraordinary staying-power, this virility, this perpetual re-emergence of a people that ought, on all analogies, to have vanished centuries ago? To me all this seems closely connected with the fact that, speaking generally, Jewish youths have been the inheritors of a positive philosophy of life, a faith that regards the creation and its consequences as positively good, a world-view that enables them not merely to make the best of a bad job, but to regard life itself as, at any rate, potentially better than non-existence.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

Free Thought and Imagination

SIR,—Mr. E. A. Martin's letter on Free Thought and Imagination raises important questions for those who are concerned with public worship in our churches. It is true, as he implies, that too much of our worship is symbolic rather of a bleak Barthian "wholly other" than of a God who is immanent as well as transcendent, who "bends into the human to dwell there." It has always been a puzzle to me why a theology of immanence should express itself in this kind of worship. Here we stand in unhealthy contrast to the American Unitarians. As far as I am able, I can distinguish four schools of thought concerning worship which are influential in our churches to-day:

1. The Stay as We Are (or even as we were) School; unfortunately, one feels, the most influential. Its complacent fearful conservatism drives one alternately to fury and despair.
2. The Free Catholic School. Still exerting a declining influence in some quarters.
3. The Universalist School.
4. The Humanist School.

I stand myself, more or less, in the Free Catholic tradition (though I hope I am not blind to the virtues of either universalists or humanists). The Free Catholics undoubtedly had their faults and foibles; they were too theatrically Romantic and consciously Arty, but they did not lack imagination and those of us who grew up in churches profoundly influenced by Free Catholic ministers will not easily be reconciled to ugliness, drabness, formlessness and meaninglessness in either worship or church buildings.

It is unfortunate that the commission which so ably produced "A Free Religious Faith" had little or nothing to say on the relations between Art and Religion. The divorce which our movement seems to have effected between the two has had only sterile results. Unlike the members of that commission (presumably) we are not all dessicated disembodied "souls," and when we have admitted that the primary quality of Liberal religious worship must be its meaningfulness, some of us still cry out for colour, warmth, music and movement—the qualities of art, music and drama in fact. If the Unitarians have put these away as "childish things" so much the worse for them, but some of us will prefer to remain "childish." The well-known "coldness" of Unitarians is due, one suspects, not so much to their prodigious intellectual capacity, as to the fact that their public worship seems to outsiders not very cheerful. Congregations should be gently told that neither the adoption of the "Nonconformist Hunch" in prayer, nor sitting bold upright in a pew with a face like thunder is reverence, or even "intellectualism," or anything but an eccentricity verging on madness.

In this journal we read much about "myth" and "symbol." Without naïvely confusing "symbol" with "reality" cannot we manage to employ in our services a satisfying symbolism which has a vital reference to man's contemporary situation and needs? Cannot we even use modern "liturgical (horrible word) forms." i.e., forms of worship which have character and purpose and meaning? I do not suggest that we become Free Catholics, however much modified or "freak," nor that we go in for a breathless round of senseless innovation. What I do plead for is a sensitive, imaginative approach to worship. We have been recently asked to settle down in groups and thrash out what we honestly believe. Why cannot we also do some group-thinking about our worship, and struggle to evolve for ourselves something more satisfying and enriching? Yours,—

Unitarian College, Manchester. *Frank Walker.*

God and Evil

SIR,—Miss Adams thinks my last letter "supports the oft-repeated contention that man makes God in his own image." As it was meant to advocate the exact opposite, i.e. that men should not definitely ascribe to God more characteristics than he has chosen to indicate, then Miss Adams and I are too much at variance.

To Mr. Bramwell I can only suggest that what God could have done or "should" have done is not our primary concern—we are presented with what he has done, and with any sense will attempt to live in accordance with his laws, to which the effects of evils serve as pointers. And, of course, an omnipotent God could create characters with complete freedom of choice if he so wished.

A creation without evil can be regarded as wishy-washy compared to a creation with it, if it is considered that resisting temptation leaves a man better than if he submitted to it. If such a time ever arrived when sin was no more, it would be far more satisfactory through being achieved and maintained perhaps with God's help by men themselves, than if presented on a plate to a group of comparative robots.

In all seriousness, I suggest that one of the problems of evil as outlined by Miss Adams, *viz.* the horrible effects of natural cataclysms on countless innocents, can be regarded as Divine indication to men not to over-estimate their importance in the scheme of things. Should this detract from a man's desire to give thanks for what blessings he has, or to worship Power beyond human comprehension? Not unless he is primarily concerned with humanism.—Yours,

Bodmin, Cornwall. *Charles Lambert.*

Flying Saucers

SIR,—My attention has been directed to an article in the December, 1954, issue of your paper under the title, "What About Flying Saucers?" The article was written by Mr. John Rowland. May I say that, although I am inclined to doubt some of the more "dramatic" episodes recounted, such as personal contact with the "saucer people," I am fully convinced of the reality of such objects as the "saucers" themselves. On a very clear afternoon in February, 1952 (3 p.m.), I watched in amazement as three of these strange craft flew in V-formation over this city. They were perfectly round (I believe, actually spheroid), seemed almost the "largeness" of the moon, were brilliantly silver. They flew slowly to a point almost overhead, then stopped and hovered for some ten seconds or more; suddenly the one at the head of the V-formation, backed up into line with the other two, the three then swung about a quarter-circle and dashed off at such an incredible speed that they had dwindled into the blue sky in less than five seconds! Having seen these objects clearly, and having spoken with some 25 other persons in this area who, at different times have seen similar sights, I have lost all patience with the official "line" that these objects do not exist. They most assuredly do. What they are, I haven't the slightest idea, but on the basis of their behaviour, as observed by me, they could belong to an intelligence vastly superior to our own. I do wish I knew the answer!—Yours,

Pastor of the Robbins Memorial Congregational Church,

Greenfield, Mass., U.S.A. *Albert H. Baller.*

The Christocentrics

SIR,—Mr. Laver is impatient. The "Christocentrics we suffer in our midst" (with whom I am proud to associate myself) are declining in numbers; if present trends continue, they may soon have no spiritual home in Unitarian churches. Perhaps the ebb will then become a flow.

Meantime, if the freethinking outsider upon whom he places such hopes shares Mr. Laver's standards of tolerance towards those from whose views he differs, he may be surprised to find a quiet withdrawal of others besides Christocentrics.

No one with a Gospel to preach was ever deterred by its designation as "the same old poppy-cock"; a Gospel still means infinitely more to many of us than a bit of Truth and a spot of Light.—Yours,

Gateacre. *M. Phyllis Stewart.*

Morals Without Religion

SIR,—In reference to the present controversy regarding Mrs. Knight's broadcasts, the London Unitarian Ministers' Fraternal unanimously requests me to convey their complete approval of the action of the B.B.C. As Unitarians they stand for the free expression of all convictions sincerely held, believing that the cause of Truth is not best served by the suppression of unorthodox views. At the same time they regret that the B.B.C. offers no oportunity for the exposition from time to time of a third alternative to unbelief and orthodoxy, viz. an undogmatic form of Christianity.—Yours,

London. *R. H. Barker.*

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

TO THINE OWNSELF BE TRUE

Raymond Hodkinson at Great Hucklow

After a youth leadership course we feel that we must exert and stretch ourselves to the limit for ideals. There is a danger that we may force our thoughts and feelings into a mould unnatural for us as individual human beings; also that we may surrender completely to ideals in return for a ready-made solution to the doubts and problems of youth.

Raymond Holt has said that we are in the world to develop personalities. It must be natural and spontaneous development arising from our emotions and our roots. Never mind if the result falls short of ideal and differs from a conceited picture of ourselves. Our powers are not unlimited. The same applies to the young people's group: better to work out your own poor programme shaped by all the natural and conflicting desires of your members, than to have an impressive, balanced programme forced through by a strong youth leader.

In past centuries the free development of human personality was hardly possible and Christianity was directed to (1) consoling the people for the lack of joy on earth, (2) the long job of removing the obstacles of misery, poverty, fear, ignorance and wickedness. To-day free development of personality is possible for many but the inherited Christianity offers little experience, and often conflicts.

Before us is the opportunity for personality and blossom. Joanna Field tells us how, at first, understanding her real, feeling self, and granting its rights was like letting in the sea. But at last she found a new harmony in life that no amount of applied idealism could produce, and felt the influence of a wisdom wiser than her own.

HOW TO SPEAK IN PUBLIC AND ORGANIZE MEETINGS

By Joyce Hazlehurst

Miss Hazlehurst, now minister at Horwich, Lancashire, has been a teacher, social worker, W.E.A. tutor, holder of academic distinctions and visitor to the United States.

There are three golden rules for public speaking.

First, Study your audience. Try to forge a link between yourself and your audience, especially at the beginning of your speech. Choose suitable material, not speaking "over people's heads." Watch for reaction. Many speakers are so absorbed in their subject that they do not know they are bores. The secret of good speaking is to create in others the urge to listen. Care for your audience and take pains to help them. In this way you will be sincere, and in England sincerity in a speaker is valued above oratory. Incidentally, caring for your audience rather than for your own reputation cures nervousness.

★

Secondly, Arrange your material. Speeches of any length should have an introduction, a main part in sub-divisions, and an end. Of these the introduction and the end need most preparation. Avoid "false ends." Make links between the various sub-divisions and show your audience how you have planned your talk. Illustrate your points with vivid examples from life.

★

Thirdly, Discipline yourself. Do not allow yourself to speak over the time-limit. Practise alone beforehand, speaking aloud from your notes.

For practice, join a class in Public Speaking organized by your W.E.A. or Local Education Authority. If none, demand one. In addition, U.Y.P.L. Branches can organize practice evenings among their own members, encouraging debates, discussions and ten-minute "lecturettes" on subjects of members' choice. Various people can take the part of chairman and proposer and seconder of vote of thanks. Impromptu speeches on unknown subjects are not recommended for beginners as these make conditions harder than in real life.

A good exercise is the game of "definitions." Each member pulls a piece of paper out of a hat on which is written the name of an object, well-known but hard to describe, e.g., umbrella, corkscrew. He then has to describe its function, working and appearance in a few brief, well-connected sentences, omitting irrelevancies and putting the most important matters first.

★

Meeting Organization. First, a public meeting at which there is an outside speaker.

The duty of Chairman here is to welcome the audience, introduce the speaker (never say he needs no introduction!), introduce the subject and arrange, before the meeting, for votes of thanks. A good Chairman makes the task of the outside speaker much easier and creates the right atmosphere for everyone.

The Proposer of the vote of thanks should speak for about three minutes. He should not criticize the speaker or make a

The Unitarian Holiday Homes at Great Hucklow in the Peak District, where so many Unitarian conferences take place.

The two addresses contained in this supplement were given at a highly successful youth leadership course, organized by the Unitarian Young People's League, held in the Homes, last November.

speech on his own account! The Seconder should speak for about two minutes.

Secondly, a committee. The Chairman and Secretary should work out beforehand the agenda together. The purpose of a committee is to get action and arrive at clear decisions by voting on propositions. Each proposition should have a proposer and seconder. Before making formal propositions, however, informal discussions on a point is useful. Committees are essential to democracy. Let's make our committee work efficient!

USEFUL BOOKS

By Dudley Richards

WILL HAYES, the minister of Hertha's Chapel, Meopham Green, Kent—the "Church of the Great Companions"—compiled, some years ago, a service book for his congregation, and this has now been reprinted in a handsome format, under the title *Every Nation Kneeling* (published by the Order of the Great Companions at Hertha's Chapel, price 10s. 6d.). In his preface to the services Will Hayes remarks: "I want to see many groups using them—each group a Church of the Great Companions." The book consists of fourteen services, each containing an exhortation, prayers, canticles, hymns and a benediction. The material is drawn from far and wide—from ancient and modern, eastern and western authors—and much of it is very beautiful and impressive.

It seems unlikely, however, that many churches would make use of the book for regular congregational use; it is too expensive for that, and as there are only about forty hymns in all it would hardly be possible to do without a hymn-book. Moreover, some of the items chosen for canticles seem unsuitable for that purpose. References here and there to unexplained terms like "Kaaba" and "Benares" suggest a range of knowledge not possessed by the ordinary worshipper; and one may say briefly that for a regular Sunday-by-Sunday diet the book is over-rich fare. But it contains some most excellent poetry and prose and for that reason it will be valuable for ministers and lay-preachers as well as for private devotion. Moreover some of the services would make admirable special occasions. I think particularly of the thirteenth entitled "The Lord of Life," a service to "increase the sense of fellowship with all living things."

The Man at the Bell by A. Whigham Price (Presbyterian Bookroom and Independent Press, 5s.) is a collection of sermons to children, one of which seeks to make clear the notion of the Trinity. Oddly enough the first anecdote in the book is about a distinguished Unitarian. The success of talks of this sort depends largely on personal experiences which users of this book would have to retail at second-hand. On the whole this book seems likely to have only a limited usefulness in our own churches.

Mr. Raynor Chapman, editor of the Yorkshire Observer and a Congregationalist lay-preacher, has written *The Churches and Press Publicity* (Independent Press, 3s. 6d.). This is a valuable little book and it includes a helpful section on editing a church magazine. Those of our churches which are at present engaged on, or preparing for, an advance campaign will find it worth while to procure this book; and indeed it can be recommended to all our congregations. If you are thinking of appointing a press relations officer, beware. Mr. Chapman thinks that "in the majority of cases an invitation from the manse is the most fitting and the most likely to command attention."

In August, 1954, the World Council of Churches held an assembly at Evanston near Chicago. In *The Significance of Evanston* (Independent Press, 3s. 6d.) John Marsh, the Principal of Mansfield College, Oxford, gives an account of the proceedings of the assembly, and also of the origin of the World Council. This book is therefore doubly useful; and though Unitarians may regret their exclusion from the World Council of Churches it is important for us to know how the other churches are thinking about the problems that confront us all to-day. Here was an assembly that discussed the problem of race relations and pleaded for abandonment of compromise, saying "If Christian obedience leads to suffering, that is part of the price. . . . When we are given Christian insight the whole pattern of racial discrimination is seen as an unutterable offence against God, to be endured no longer, so that the very stones cry out."

I should like to think that such a proclamation might sometime go forth in the Unitarian name. A book which chronicles the meetings of an essembly that made this proclamation is clearly a book worth reading and pondering.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free)

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912

Jesse Grellier

After many months of suffering nobly borne, Mrs. Grellier died peacefully at her home on January 7 last. The service at Croydon Crematorium on the following Wednesday was conducted by the Rev. J. P. Chalk.

Her many friends in South London were inspired by her attitude right up to the end of an illness which she knew would prove fatal.

Her courage and cheerful endurance, and the manner of her passing, are memories which will always be cherished by all who knew her. *P.M.*

Sidney Sowter

Secretary of the Octagon Chapel, Norwich, for the past five years, Sidney Sowter died peacefully at his home on January 8. He was 68. He had been suffering from a deep-seated illness, with periods of temporary recovery, for about three years. As a boy he attended the Presbyterian Day School connected with the Chapel, and became attached to the Octagon in those early days. He did excellent work as secretary of the Brotherly Society and as local collector of subscriptions for the General Assembly. In his home, his vocation and the church he exercised throughout his life a quiet devotion and an unostentatious religious faith. In his last years there was evident a notable courage and patience in his struggle against illness. On the day before the end, he rose from a sick-bed to attend the hospital for treatment, so firm was his determination to get better. *J.A.K.*

Eric Drayton Swanwick

With the passing of Eric Drayton Swanwick on January 6, 1955, aged 83, a great loss has been sustained by the Unitarian denomination, the town of Chesterfield and, particularly, by Elder Yard Chapel. During the past thirty years when Mr. Swanwick held the office of Chapel Warden, he was not only held in deep respect and affection, but, by his life of devotion to the spiritual implications of his faith, showed a shining example of true discipleship at all times. Constant in attendance, generous and ever ready to help in material ways, humble, with a full sense of obligation to the needs of his beloved Chapel and to the Unitarian denomination, he was a ready counsellor, a wise trustee and a devoted friend. His mark has been left on the Chapel, town and denomination and his memory will be for ever green.

He was a former Alderman of the County Council and a keen sportsman. Settling in Chesterfield as a young man, he was an active member of Elder Yard Chapel from that time. He was a keen athlete and gained his "blue" at Oxford for high jumping and, in 1927, in Switzerland, gained the gold medal for English figure-skating. *E.S.*

Deaths

Fipe—On January 16 at 3 Pembury Gardens, Maidstone, Stephen Samuel Fipe, in his 76th year.

Swanwick—On January 6, at Whittington House, Chesterfield, Eric Drayton Swanwick, beloved husband of Margery Eleanor Swanwick, aged 83.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 30, 1955

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Altrincham, Dunham Road Chapel, 11, Rev. Alfred Grey, 6.30, Rev. G. K. Davies
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Rev. Sydney H. Knight

Bath, Trim Street Chapel, Unitarian, 6.30, Rev. Francis Terry
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Dr. A. D. Belden
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. W. L. Naylor
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. F. Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30 Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. S. R. Martin, 6.30, Mr. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Miss E. L. Gaylard
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11, Children's Church, 6.30, Mr. Roy John
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 11 (Junior Church), and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Mr. S. R. Butler (Also 6.30 1st Sunday in month)

Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Mr. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Geo. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. H. Davis
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Rev. Ralph Phillipson

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Rev. John L. Broom
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road 6.30, Rev. J Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Mr. W. Austin Davies
Hull, Park Street Church (Unitarian), 6.30, Rev. J. S. K. Patrick

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. Carter

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper
Knutsford, Brook Street Chapel, 11, Rev. Stanley Mossop, 6.30, Hymn Service
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker

Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. Wilde
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Watson
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, [illegible] Hall, Gernon Walk, 11, Local Arrangements
Leek, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 6.30, ——
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Menzies
Liverpool, Gateacre Chapel, 11, Rev. E. Shirvell Price
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11, Rev. J. Kerr Menzies, 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mrs. E. Savage
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Dudley Richards
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. J. W. Dumble (Also 6.30, 2nd Sunday in the month)
London, Ilford High Road, 6.30, Dr. A. D. Belden
London, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30; Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Rd., Knotts Green, 11, Children's Service, 6.30, ——
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dumble
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. G. Kenway
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. Grieve
Lytham St. Annes (Ansdell) Unitarian Church, Channing Road, 11 and 6.30, ——

Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Fred Kenworthy
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. Evans
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. Foote
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Student, U.C.M.
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr H. Tipple
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. Browning
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45, Stalybridge Members, 6.30, Drama Service

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. B. B. Short
Northampton, Kettering Road Church, 6.30, Mr. P. B. Godfrey
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Wareing
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. Ernest Penn
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, ——

Ringwood, Hants., The Meeting House, 11, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Beer
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sokell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, High Street, Unitarian, 11 and 6.30, Rev. W. C. Newton
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, ——
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
Stockton-on-Tees, Wellington Street, 6.30, Rev. F. W. Barr
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. Charles Simpson, 6.30, Mr. A. Bland
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. Eric Wild

Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Mr. H. Horsfall
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eatough
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. Thomas

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30, Rev. Arthur Peacock
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson, 6.30, Mr. A. Patterson
Whitby, Flowergate, 2.30 (Junior Church), Rev. W. T. Wilkins

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales: Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. Angus Cameron
Toronto, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. John A. Crane

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mason
Wellington, Unitarian Free Ch., [illegible] Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. Barnes

THE LINDSEY PRESS

ALBERT SCHWEITZER
a biography by Magnus Ratter.
8/6 by post 8/10

. . . written with such clarity that the reader will be able to understand Dr. Schweitzer's contribution to music, theology and ethics.

PRAYERS OF FAITH AND FELLOWSHIP
6/- by post 6/4

a carefully selected anthology of liberal religious devotion.

JAMES MARTINEAU: Selections
by Alfred Hall, M.A., D.D.
7/6 by post 7/10

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

MEMORIAL GIFTS
Appreciated for their Use and Beauty

Pulpit Desk Fall in Blue or Red Damask
Communion Table Book Desk in Brass or Oak
Pulpit Desk Light with Bronze Shade
Solid Oak Offertory Plate
Polished Brass Flower Vase
Carved Oak HYMN BOARDS
Stained Glass Church Windows
532
147
362
110
723

Illustd. Booklet "The Church & Art," post free
Please state probable requirements

G. Maile & Son Ltd. *The Creative Artist Craftsmen* 367 EUSTON ROAD, LONDON, N.W.

Miscellaneous

PROCTER & CO., Estate Agents, Insurance Brokers, Building Society Agents, House Purchase arranged. Insurances of all kinds. Life, Fire, Accident, Third Party, Loss of Profits, Sickness. Willow House, Waterfoot, Rossendale, Lancs. Rossendale 253.

HOUSEKEEPER/COMPANION for country manse in beautiful country and sea district. Vegetarian preferred. Apply with particulars, age, wages, etc.: Rev. J. W. Dyer, The Manse, Killinchy, Co. Down, Northern Ireland.

AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe. (Estd. 1898.)

NEWINGTON GREEN UNITARIAN CHURCH
Visit of the President of the General Assembly
Sunday, January 30, 1955

—o—

The Service at 6.30 p.m. will be conducted by
MR. S. R. BUTLER

HIBBERT HOUSES

The following sums were received in October, November and December, 1954.

	£	s.	d.	£	s.	d.
Subscriptions Under Covenant						
A. A. Allwright	1	5	0			
Miss C. Badland	3	0	0			
Miss J. Badland	3	0	0			
Mr. and Mrs. A. L. Blake	30	0	0			
Dr. Edward Bramley	6	6	0			
Miss Olive J. Boult	4	4	0			
F. C. Creak	2	2	0			
S. E. Deeley	6	6	0			
Mrs. M. Dodd	3	0	0			
Mrs. E. East	6	0	0			
H. B. S. Gibbs	3	3	0			
W. S. Jones	5	0	0			
Miss R. Kenrick	4	4	0			
W. Minnis	2	0	0			
W. Morris	1	0	0			
J. W. McKay	2	0	0			
Miss W. M. Nanson	2	2	0			
H. F. Pearson	10	0	0			
Mrs. M. Potter	20	0	0			
F. H. Shaw	5	0	0			
Mrs. A. Shaw	5	0	0			
Mrs. S. G. Ward	6	0	0			
F. H. Wilkinson	10	10	0			
Mrs. O. Winder	10	0	0			
Mrs. B. Woodall	20	0	0			
Mrs. F. Woodruff	4	4	0			
C. L. Wykes	6	6	0			
				181	12	0
Personal Subscriptions and Donations	£	s.	d.			
Dr. J. R. Baker	1	0	0			
Miss H. M. Beale	1	1	0			
Norman Blake	1	1	0			
E. K. Blyth	6	3	0			
Miss A. H. Burgess	2	0	0			
Mrs. N. K. Butcher	2	2	0			
Mrs. L. J. Cadbury	10	10	0			
Miss I. Coventry	1	1	0			
Mrs. C. Denniston	1	0	0			
Miss N. Gimson	1	1	0			
Mrs. K. Harding	10	10	0			
Mrs. N. Hatton	1	1	0			
Miss C. Holt	5	0	0			
H. S. Knowles	2	2	0			
S. G. Lee	5	0	0			
W. Vaughan Lewis	2	2	0			
Mrs. S. Martineau	5	5	0			
Mrs. M. Montague	2	0	0			
Mrs. K. M. Walker	2	2	0			
Miss M. R. New	5	0	0			
Sir Charles and Lady Odgers	10	0	0			
Miss E. V. Pearson	10	0	0			
M. Pearson	1	1	0			
S. Roscoe	5	5	0			
Mrs. E. Spears	2	2	0			
J. B. Williams	2	2	0			
Miss M. A. Williams	3	3	0			
Anonymous and under £1	53	5	6			
				153	19	6
Contributions from Churches and Societies	£	s.	d.			
Cape Town, Women's League	5	0	0			
Clifton	2	2	0			
Congleton	1	1	0			
Huddersfield Women's League	2	0	0			
London — Essex Church	2	18	8			
Newcastle Women's League	2	2	0			
Pennard	3	1	0			
				18	4	8
Post Office Savings Bank	£	s.	d.			
Interest — 1953	12	18	6			
Interest — 1954	10	12	11			
				23	11	5
				£377	7	7

The lady whom we have recently appointed has arrived in Cyprus and has started work there. Owing to the evacuation of the Canal Zone and the concentration of troops in Cyprus, opportunities for welfare work such as we can do are opening up in all directions. If it were financially possible for us to extend our organization, there would be no lack of work for us to do.

Our Hon. Treas. is P. M. GIMSON, Charterhouse, London, E.C.1, and he will always be very glad to receive and to acknowledge all gifts and subscriptions in furtherance of our work.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 5s. 0d. minimum. Each additional line, 1s. 6d.
Miscellaneous—Prepaid
24 words, 6s. 0d. minimum. Each additional word, 3d.
W. Horace Biggs Press Organization Limited,
Kingsgate House,
115 Holborn, London, W.C.1.
Telephone: CHAncery 8252
Display Rates on Application Special Terms for a Series

Printed by Wightman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd.,
at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, January 29, 1955